CHRISTIAN EDUCATION

FINDINGS

NOVEMBER 1960

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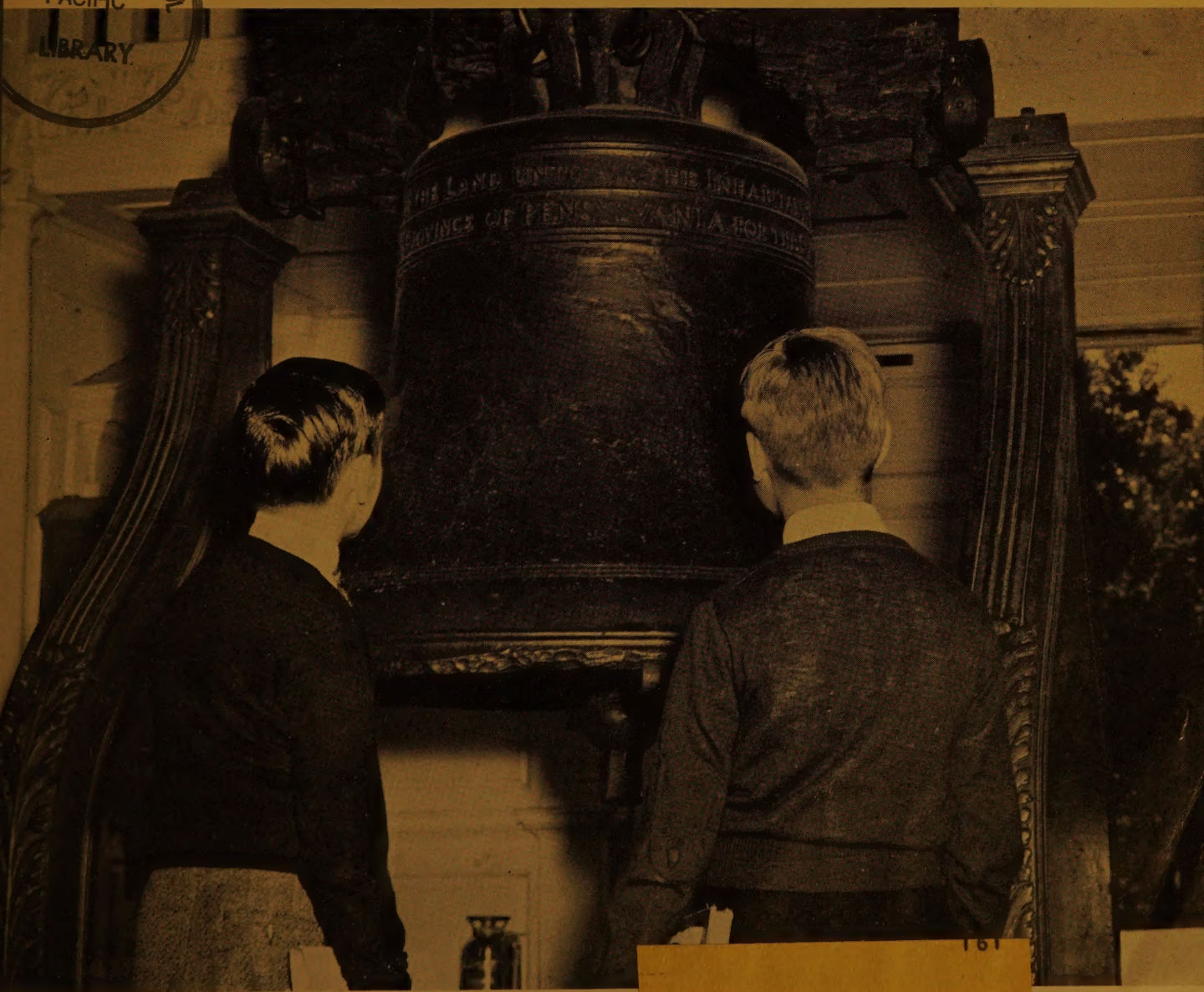

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The automatic renewal system initiated by FINDINGS last spring has enabled the Circulation Department to put FINDINGS into the hands of readers on time and with a minimum of effort at the parish level. Changes in quantity have been processed promptly, and we believe the service has been substantially improved.

The increasing number of orders received after the mailing of the September issue necessitated a new policy in regard to the processing of such subscriptions. In order to meet our subscribers' requirements accurately and economically, all orders, whether for a new subscription or an increase in quantity, will be accumulated and filled once each month. This supplementary mailing will not go out until about one week before the regular monthly mailing. Please allow up to six weeks for delivery of your new or changed subscription—just as you do for other national magazines.

We will continue to back-date all subscriptions to September as long as the supply of back issues lasts. If all issues are not available, an adjustment will be made in the billing.

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., One Fawcett Place, Greenwich, Connecticut. Second-class postage paid at Greenwich, Connecticut, and at additional mailing offices. Subscription rates: single subscription, $2.00 a year. Bundle subscriptions, 5 or more copies to one address, $1.50 a copy.

FINDINGS

Department of Christian Education
28 Havemeyer Place, Greenwich, Conn.

THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH

Published Monthly except July and August by The Seabury Press

Member of Associated Church Press and National Diocesan Press

Edited by the staff of the
DEPARTMENT OF CHRISTIAN EDUCATION

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THE REV. RICHARD UPSHER SMITH

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CHRISTIAN EDUCATION

FINDINGS

FOR EVERY ADULT IN THE PROTESTANT EPISCOPAL CHURCH WHO IS RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADULTS

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7 **Change and growth** *are necessary steps to help a person reach his potential. The Rev. Donald S. Amussen tells how we may help each other grow.*

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Letters:

● Family Service

Most of the teaching staff at St. Paul's Church, Oaks, Pa., is recruited from the parents' class, and since they miss the weekly Bible study there, we have continued our practice of Bible study at the teachers' meeting—an arrangement that works out well.

Perhaps you have received comments that the family service deprives adult participants of a regular sermon. In answer to this problem we used the following Sunday morning schedule last season:

9:00—Family service (about forty minutes when Morning Prayer). All but adults then go to classes.

9:45 to 9:55—Sermon by the rector, based upon some theme of assigned reading (at that time, St. Mark's Gospel), and ending with discussion questions suggested by a steering committee in consultation with the rector.

10:05 to 10:30—Four small groups (about eight adults to a group) discuss the question with which the sermon closed. Thus, the sermon was related to the ongoing program of the adult class.

The adults moved from the church to the parish hall for their discussion. This hall is more conducive to discussion, and although moving from one area to another takes a good deal of time, it provides a break, too. Time was allowed for the groups to reconvene and share their information. Last year we used the American Bible Society publication, "Sowing the Seed," an illustrated and paragraph-headed R.S.V. translation of St. Mark, but the plan this year is to return to the New Testament portions of Dentan's *The Holy Scriptures* (The Seabury Press).

On the first Sunday of the month, grades four through the parents' class remain in the church for Holy Communion. Thus they have no class session. *All* grades gather at about 10:15 for our monthly coffee-fruit juice fellowship, which is extended until close to 11:00 in hope that some of the later congregation will share in this. (They do not, except for two or three.)

You will be interested to learn that we make good use of FINDINGS in our monthly teachers' meetings. Before each meeting we send all our teachers and observers an agenda which includes (among other items) the articles we want them to read and the questions to be discussed when we meet together. We have been following this procedure for three years and hope to continue it this year.

(The Rev.) John F. Leser
St. Paul's Church
Oaks, Pa.

EDITOR'S NOTE: Mr. Leser became rector of Calvary Church, Germantown, Pa., on October 1.

● The Family Worship Hour

I believe that the noteworthy popularity of our Church's Sunday morning "family worship hour" results from the growing realization that in this service children can gain the maximum benefit from what we refer to when we say in the Apostles' Creed, "I believe in . . . The Communion of Saints."

In this *communion of saints* the influence of the Holy Spirit is increased in that the children receive the very great benefit of the influence of worshipers of all ages surrounding them. That is, they catch a vision of their lifelong need to belong to and serve in God's family, the Church; and they receive a sense of family togetherness in God's loving Spirit which strongly inclines them to be spiritually and socially responsible and constructive people in all walks of life.

Religion is a reverence and love which infants and children should sense vicariously and emotionally long before they are able to understand it intellectually. To achieve this, they need the example of their parents engaged in worship.

Family togetherness in God's loving Spirit is the medicine designed to prevent the emotional injuries in children's lives which are later manifested as character defects—antisocial behavior, alcoholism, addiction, crime, delinquency, or mental illness.

A sense of family togetherness in God's loving Spirit, as learned in the environment of the *communion of saints* at the family worship hour and as carried into the daily life of the home, is the spiritually constructive power that will develop the moral and spiritual strength the modern world so desperately needs.

Through the family worship hour we are enabled to say with St. John, "So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him." (I John 4:16)

(The Rev.) J. J. Hancock
Church of the Saviour
Hanford, Calif.

● Learning to Pray

In our church school this year the children in grades one through eight wrote original prayers. We have mimeographed them in a booklet, "Our Own Prayers." I am especially fond of this one by a fifth-grader because it says so simply what all prayers should say.

"Dear God,
Praise be to God,
Thanks for being God,
To have Somebody to pray to,
To have Somebody to go to.
Please let other people in the world
be as well off as we are in America.
Please let us be improved in our
ways, thoughts, and hearts.
Yours to do with as you wish,
(Signed)"

Because the prayers written by my fifth-graders showed for the most part that their idea of praying was asking God for things and then promising to do something in return, my coteacher and I decided that we would devote the Sundays after Easter to working on how to pray with our children. It has been a wonderful experience for both of us. I say honestly that I myself learned much about prayer just working with the children. We hope that our small effort will carry over into the adult life of the children we are now sending forward into the sixth grade.

Camilla Best
Trinity Church
New Orleans, La.

● Experience Counts

I *now* think that Seabury has all other Episcopal curriculum materials beat. If anybody had told me I would feel this way last fall, I wouldn't have believed them. I am sure glad that I have had the opportunity to use this series this year, and I hope we continue to use it.

Diane B. Middleton
Trinity Cathedral
Phoenix, Ariz.

Four principles take their turns on stage and in the wings in a recurring cycle of emphases in Christian education

The Aspiring Spiral

by Malcolm E. Peabody
Priest-in-charge
Trinity Church, Concord, Mass.

Just before retiring as Bishop of Central New York, I was asked by my staff to give a quick run down of the course of Christian education during the forty-four years of my ministry. Surprisingly, I found that four spasms of development stood out loud and clear in my memory:

1. From 1916 to 1925 the emphasis of the Church was on *content*. Sunday school books and confirmation lectures consisted of "instruction," a rehearsal of the elements of the faith and discipline of the Church. It was assumed that people wanted "to know." How obvious, therefore, was the task of spreading it all before them. "Here it is. Now you have it." Some effort was made by natural-born teachers to help pupils "to understand," too, but the normal procedure was a lecture which concluded with the rather vapid invitation, "Any questions?" Generally, there were none.

2. This procedure got its quietus in the naughty twenties and the period of the depression, 1928–1938, when, surprisingly, one heard from fairly devoted people, "Don't *tell* us. Let's *discuss* the Faith." The important words then were *permissiveness* and *response*. "No impression without expression" was the mood of the time, regardless of the pupil's having anything worthy of expression. This was the very converse of the content theory. In an effort to be intelligent you had somehow to talk regardless of the value or even the relevance of what you had to say. While the swing from authority was inevitable, it often resulted in bull sessions that were simply a swapping of ignorance.

3. The cure for both of these naïve attitudes came with the war period and its immediate aftermath. People called for *relevance and participation*. Even partially committed Christians had begun to feel a fresh responsibility for the Church and a desire for *involvement in it*. But if they were to become truly involved, then worship, teaching, and action must all three become much more consciously concerned in the predicaments of society and must show Christians the point at which both prayers and works can mend this unhappy world.

As a result of the pragmatic demand of the time, a much more realistic relationship between politics and religion developed. It found expression, for instance, in the publication of *Christianity and Crisis*, a fortnightly paper of the highest quality. It related theology to social action. It cast out the merely academic and subjective in favor of the credal and concrete. It helped a lot of concerned people to make an effective combination of faith and works. It was good medicine.

4. Between 1948 and 1960 another step has been taken in the teaching of religion. The words that describe it are *relationship* and *communication*. We have of recent years been taking a fresh look at ourselves as pastors and evangelists from the empowering viewpoint of all Christian renewal, the Bible. I don't mean to say that we have discounted the find-

ings of psychology and sociology. Indeed, quite the opposite is the case as our interest in group dynamics makes clear. But we have found that a new start in winning souls for Christ must be made by a re-examination of Scripture and that not only the New Testament but the Old Testament, too, has the content we require and offers the effective means by which to practice it. What we seek is a scholarship, an integrity, a zeal, and a set of skills as relevant to our field as those in the hands of any other great profession.

The brief summary of nearly half a century should not be thought of as four steps upward and forward in an ascending graph. True progress almost never describes this kind of motion. Here, rather, we have points in a circle around which Christian education is perpetually revolving and renewing itself.

After all, the emphasis on one principle or one set of terms rapidly wears out. Then another takes its place. A healthy growth should include all four factors—*content, permissiveness, involvement,* and *communication.* The figure of the spiral perhaps describes their proper succession most helpfully. Each principle has its hour but gives way in time to the next. Over the period of a long generation every one of the four makes its entrance and exit but remains in the wings until the moment comes for its logical succession at a higher level in the circular process.

We Americans tend to exalt the new at the expense of the "old-fashioned," especially when we are young. My experience for over forty years in the Lord's orchard is that litt'e green apples grow up to be ripe and red after successive operations have each done their part. For this reason the advocates of content must never forget that nothing is really learned until it can be expressed, but that words are equally empty which do not flower in works, and, finally, that the fine fruit of the Christian life is known by the intelligence and the intuition by which those who know and love their Lord in turn are able to convey Him to a needy world.

World Relief

■ An important part of the Christian education of children is their involvement in the lives of people around the world. Such outreach is an inherent part of the mission of the Church.

■ One way to evoke response among our children is to give them opportunities to learn about and express concern for refugees in far-away lands, whether or not the refugees themselves are Christian. There are several good resources which give information and describe specific projects appropriate for children.

■ This past summer the World Relief and Interchurch Aid Program of the Episcopal Church helped support an interdenominational summer camp program. Children born or living in refugee camps were taken to Church-supervised recreation and health camps for three or four weeks. It is hoped that this program will be continued next summer. The cost is very low: $25.00 to $40.00 per child. Our children will have no difficulty appreciating what this experience means. Further information is available from the Presiding Bishop's Fund for World Relief, 281 Park Avenue South, New York 10, N.Y.

■ Many helpful suggestions on how to approach children of primary and junior age are presented in the "Children's Kit—Leader's Guide" prepared by Elizabeth Allstrom, whose work in children's literature is well known. Eight 8½ x 11 inch photographs are included in the kit. These can be used as teaching pictures. Copies of the kit are free on request from Church World Service, 475 Riverside Drive, New York 27, N.Y.

■ Three attractive books published by the United States Committee for UNICEF give valuable information about children in other parts of the world. The books have the general title *Hi Neighbor.* Each volume contains stories, games, songs, and crafts for five different countries. Book 1 reports on Indonesia, Italy, Lebanon, Paraguay, and Uganda; Book 2 presents Brazil, Ghana, Israel, Japan, and Turkey; Book 3 covers Nigeria, Ethiopia, Greece, Chile, and Thailand. The books may be purchased ($1.00 each) from UNICEF, United Nations, N.Y.

■ Two other programs which are functioning effectively in our communities deserve recognition. These are Share Our Surplus (SOS) and the Christian Rural Overseas Program (CROP). Both are supported by the Presiding Bishop's Fund, from which additional information is available.

■ These programs and others like them provide appropriate ways to help children express their concern for others. Seabury Series teacher's manuals and vacation church school courses offer help in deciding how and when to use them.

Change and Growth

by Donald S. Amussen, Vicar
St. Paul's Church, Utica, N.Y.

THERE are times when our relationships with others hit a snag. We are here, the other person is there, and that seems about as close as we're going to get.

Let me give you some examples. Picture, if you will, a man and his wife after some years of marriage. Here is what they might say to each other. "George, it seems to me you could spend more time at home. You're always at the office. And for the love of Pete will you *please* put the cap back on the toothpaste and not strew your clothes all over the room!" "Gladys, with all the time you have, couldn't you keep the house a little neater and get these blasted toys out of the living room? And for heaven's sake stop talking long enough so I can have a little peace and quiet!"

Picture a priest and a vestry who talk like this (it makes no difference which comes first, because each is a response to the other): A vestryman says, "Just the other day I was talking with some people, and they are concerned that you don't seem to be making enough parish calls. Why, you've been here for three years and you haven't called on all the families yet. When I was at St. Simeon's, the rector called on everyone at least once a year." And the priest replies: "What we need here at St. Monica's is more emphasis on stewardship and some real stress on sacrificial giving and tithing. Then we could have someone to help me make calls. The bulk of our people are giving less than a dollar a week—and they spend more than that for cigarettes."

Picture a man who says to his perpetually drunk friend, "You know, Henry, you shouldn't drink so much!"

The husband is aware that he leaves the cap off the toothpaste, strews his clothes, and spends a good deal of extra time at the office. The wife is aware that she is not a particularly good housekeeper and probably talks too much. The vestry is aware they don't give enough to the Church. The priest is aware he doesn't call enough. The drunk is aware he drinks too much. In each of these instances the person criticized feels, "But you don't understand!" And it is true. The other person doesn't understand.

In each case the antagonizer is dealing with the other person in terms of what he would like the other person to be. We may tell ourselves that we are helping the other person toward what we see as his potential. But by pointing out and harping on the fact that he continues to fall short of the potential, we are only kidding ourselves when we say, "It's for your own good. I'm just giving you some constructive criticism." And indeed, some criticism can be constructive, but not if it sounds as if we think we have already reached a pinnacle of perfection. The obvious and natural retort of the other person is—"Well, you're not so hot yourself."

A few things need to be said about this situation in which, with rather annoying frequency, we find ourselves. First, conflicts between persons occur only in a relationship of mutual interdependence. If we didn't care deeply for each other, we wouldn't bother to say anything at all. Second, we all have a tremendous need and desire to change and grow. We don't want to stay the same. We want ourselves and our relationships to be dynamic, not static. But our trap is that we want to change others rather than change ourselves. The fact is that dealing with our failings is so painful, and we are so threatened by the unfamiliar and the unknown (although we know that if we change it can't be any worse!), that we try to relieve the pressure inside us by demanding that the other, or others, or, indeed, the world, change.

What Helps Us to Change?

Well, how do we deal with this kind of situation? From my own experience let me suggest three ways in which people change and grow. First, I change when I'm ready to change. I hear what I want to hear and what I'm ready to hear. I have a certain pace, a certain rhythm in terms of which I grow and change. And I resist with a stubborn tenaciousness any and all attempts to speed up the rhythm or to force me into ways I am neither ready nor able to assimilate. That is, I can deal only with as much reality as I can handle without ultimate threat to myself as I am now.

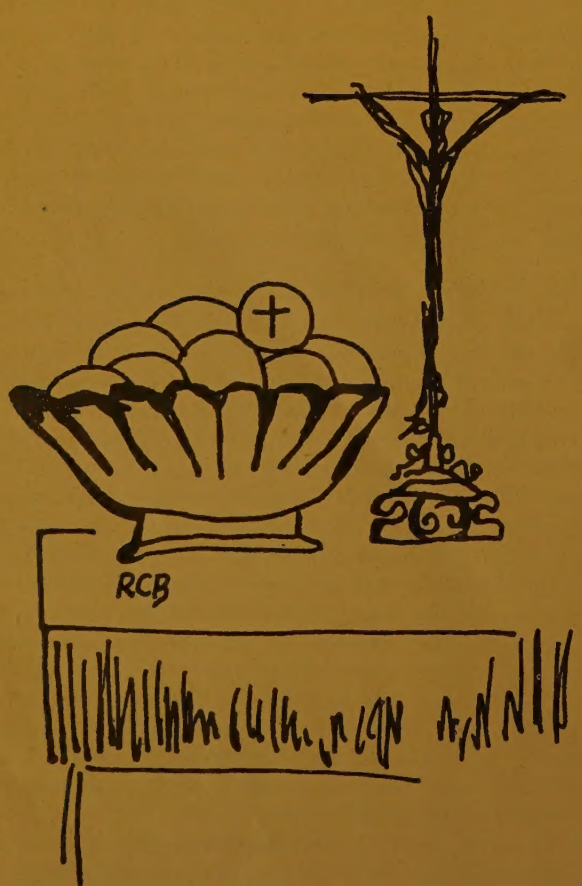
Second, I am enabled to grow and change when someone accepts me totally and says, in effect, "I like you, I love you, I care about you just as you are—good and bad." He does not approve; he does not disapprove. He agrees to deal with me as I am now—not as he may want me to be. And what he says thereby is, "You are worthwhile now."

In other words, I am able to change when a person affirms in me whatever can be affirmed. He says

"Yes" to something I do well. He says "Yes" to something in me that is worthwhile. He does not point out what I cannot do well or what I am that is not worthwhile. I usually do not need someone to point out my faults. I am most painfully aware of them. Indeed, I am my severest critic and am not helped by being constantly reminded of my faults.

What happens when a person accepts and affirms me is that I am given a solid base from which to operate. I know that I am worthwhile—even if I don't change. I am worthwhile right now. And if I am worthwhile right now, and if there are things I do now that are of value and of good report, then this gives me the strength and courage to risk dealing with whatever in me is not so worthwhile, things I do not do well. I am encouraged to experiment in being different. To paraphrase, more things have been wrought by affirmation than this world dreams of.

The third way I am helped to grow is when another person shares his experience, his insights, his problems with me—indeed his life. Such a person says, in effect, "I know what you mean. I have had the same problem. Your answer may be different, but this is how I have dealt with my problem." He does not tell me what I ought to do; he gives me the feeling that I am not alone in my perplexity or anxiety; he places himself alongside me, and then my perplexity is no longer mine alone. It is shared. The perplexity is shared, the judgment is shared, the way out (if there is one) is shared. It is then no longer a lonely fight. It is a joint struggle—a joint search. It is not a relationship of the judge and the judged. It is a relationship of coparticipators—both under judgment.



The Example of the Incarnation

Beside and beyond the help we get from other people, Christ helps us to change and grow. God made Himself known as a human being. God let His Son be born in a stable; He didn't demand that Mary and Joseph be put up at the Bethlehem Hilton. He didn't say, "Before I make Myself known in Jesus, you all had better shape up. Stop all this sin. Cut out murdering one another. Stop worshiping idols, stealing, and coveting!" Jesus was born into a world of sinning, murdering, idolatrous, thieving, covetous people. And by this God said, "I love you, and I care about you right now—just as you are. You are worthwhile." He did, in fact, accept the reality He saw and thereby made Himself known in human terms.

As for affirmation, again He did not come as a spectacularly different being. He was born of a woman. He came to us as Man—different yes, but different in degree, not in kind. He accepted people as they were and affirmed in them what He could affirm. Consider the Gadarene demoniac and the Samaritan woman at the well. Jesus said to the Gadarene, "What is your name?" He said in effect, "You are important as a person. Though you are possessed with demons, this is not the totality of who you are." To the Samaritan woman Jesus said, "Give me a drink." He first accepted her and her view of reality. He affirmed what she had to give. Then he taught her, but only in terms of her own questions.

As for sharing, we need think only of the fact that God in Jesus took upon Himself the limitations of human nature. He shared our humanity—its heights and its depths. He showed us the way of life not by being a director, an advice-giver, a problem-solver, an answer-man, but by being a coparticipant in our life and suffering. His sharing went so far that He gave His life for us.

The fact that God made Himself known most vividly and significantly in a concrete, specific, actual human being says something rather tremendous to me about man as one of God's primary agents for making His love known. I have been most aware of God's activity as it has been expressed through human beings. I have known His acceptance of me through a person's acceptance of me. God has affirmed me in the affirmation, the word of praise, that I have been given by a person. God has strengthened and supported me. He has shared Himself with me in and through the way someone I know has shared his life with me.

So wherever you live and move and have your being, I say to you: accept, relate, and live in terms of what is; affirm what can be affirmed, however small; and share your life—your experience, your problems, your insights. This is the way to life. And this I say in the Name of the God who creates, redeems, and guides us all.

Our Most Unforgettable Christmas

by Jane Hale Rommel

It was a beautiful, crisp November afternoon and it did me good to get outdoors. I had a "mad" on that day. It was a lulu! When I find myself in such a state over something, I usually don't say much about it but busy myself like crazy at some project or other to work off steam. By the time I've finished my chore, I have either whipped my problem, come up with a fairly satisfactory answer, or, if there is no answer, have found the sense to say, "Forget it!"

This particular day it happened to be our big leaf-strewn garage that got the old one-two with a heavy-duty yard broom. I was stirred up over something that had happened at a friend's house the night before. It had made me think about the examples we adults set our teenage children by our way of life and the problems the youngsters can become involved in as a result of our poor examples. All I hear is what a bugaboo the poor teenager is! I don't believe it, and I never will. Every single teenager I have ever known has had a certain wonderful something about him or her. They only need a glowing word of encouragement now and then to set their shaky, inquiring footsteps on the right road into the future. They need their parents to lead the way—not just point the way.

While all these thoughts were chasing around in my head, an idea struck like lightning. "Why, this room looks just like a stable!" I said it out loud.

Then and there I decided we would throw convention to the wind. Instead of the Christmas cocktail party we were planning to help celebrate our new home, we would celebrate Christmas as it should be —with a Nativity scene; and the teenagers in our community would be in charge of every bit of it.

I went into the house, found my gentle, understanding, and ever-so-patient husband, and proceeded to feel him out about the possibility of such a project.

"And real, live animals, too," I said.

"What? Woman, have you lost your mind?" The poor dear almost howled.

I asked him not to say no till I explained how and why we would do it. Here was a heaven-sent opportunity for parents to organize a group of teenagers into a constructive, worthwhile project. By our allowing them an opportunity to use their various talents, they would gain confidence, and, besides, it would give them a chance to show the community what they were really capable of doing.

As I told him what I had in mind, a light began to shine in his eyes and a smile crept across his face. I knew I had him then, and having his approval and cooperation spelled success for the venture. His advice was to keep it simple the first time we tried it. "Crawl before you walk," he said.

Response

We presented the idea to our own children, Janie and Ross, and they took to it at once, and enthusiastically, offering to present the idea as a possible Christmas project at the next young peoples' meeting at our church. The group voted unanimously to adopt the plan. Committees were formed: Animal; Publicity and Art; Telephone; Staging, Lighting, and Music; and

Costume and Make-Up. A stage manager was appointed.

We had three Saturdays before the dress rehearsal. These would be our workshop days. It was decided that the scene would be presented on two evenings, December 22 and December 23, from seven to nine o'clock. The young people went away from their meeting full of excitement and plans. They spread the word to friends, neighbors, and anyone they thought would want to share our Christmas offering, to come and help us make this a Christmas to remember all our lives.

We talked about the project everywhere we went, and the encouragement we got warmed our hearts. I'll admit that at first I lay awake at night wondering what it would be like having fifty or so teenagers thumping in and out of the house every Saturday. And where in the world would we get costumes in so short a time? Where would we get a donkey, a calf, ducks, and a lamb, and how would we transport them? I had visions of our garage in ruins and of our painstakingly planted yard looking as though an army had camped there. If we did bring off a program, hundreds of people might want to see it; how in the world would we get them down our narrow Powderhorn Lane? Our delightfully congenial neighbors might not share our enthusiasm when dozens of cars came winding down the little lane whose upkeep we all share. What if we were rained out after all the work was done?

Believe me—such midnight thoughts cut down on my usually blissful eight hours. But things rocked along and soon fell into place so nicely that I began to sleep. Or maybe I was just tired.

We set December 15 as the deadline for all our personal Christmas plans: all boxes to be shipped, the house decorated, all presents bought and wrapped, the tree trimmed, and candies and cookies made. After that we would be ready to devote all our time to the Nativity scene.

Enthusiastic Committees

One day early in December when I was visiting our children's school, I timidly mentioned our undertaking to the extremely able, experienced drama teacher and asked if he would be kind enough to ride over to our house and help us figure the proper staging. When he saw the possibilities, he was hooked! He stayed with us to the end. He and his wife, a professional dancer, inspired and trained the children with a magic I have never seen. They supervised, and the young people did all the work. The graceful movements and positions of the three angels were a reflection of his talented wife's years of training. Not a single parent was asked to help because the children wanted to tackle the job alone. However, several parents volunteered to assist with the driving and refreshments, and to play host in our home while the scene was being presented. In fact, some people couldn't stay away. They were fascinated with the children's work and enthusiasm.

To our delight, on the first Saturday young people literally came out of the woods—from all parts of town. They divided into committees and went to different parts of the house for their workshops. Children from nine churches worked side by side. The Publicity and Art Committee met in the sewing and breakfast area where they found brushes, poster paper, paint, and a box of last year's Christmas cards for ideas. The resulting posters were works of art. They consisted of pictures relating to the birth of the Holy Child, the location of the scene, the dates, and the hours of presentation. We live in one of several small villages bordering Houston. To help the public locate our residence, the children chose "The Villages' Living Nativity Scene" as a name. Members of the Publicity Committee set up programs and pictures with Houston television and radio stations and all the local newspapers. One television station was so intrigued with the idea that it featured our group on their Christmas show. (They were disappointed when we didn't bring the animals to the station!) Posters were placed on school and church bulletin boards, and ministers throughout the city announced the project at their church services.

A group of the boys served on the Lighting, Staging, and Music Committee. Special, colored footlights, spots, and the music were all set up on a rheostat system. At the close of a scene, the lights and music faded away together. The music was a collection of carols and chorales. The garage was filled with sand and covered with hay. Our good friend, the builder of our house, built a big, rustic manger. A friend who once lived in Iran brought two three-thousand-year-old urns, several Persian scarves, and other props. The children rounded up old, broken wagon wheels and made an ancient-looking ladder. One of the two doors at the rear of the garage was used as an entrance for the players. The other was covered with a painted scene of the town of Bethlehem in the distance. High glass partitions between the garage and the house were covered with blue cloth giving the effect of a blue sky. A large rack filled with hay was hung directly behind the manger from two supporting posts in the center of the room. A roll of thin chicken wire was stretched across the front of the set to keep the animals in and the little spectators out!

I guess the Animal Committee had the most fun of all. Our son was appointed chairman because he lived the closest and therefore could handle the clean-up detail best. The children rounded up a donkey, a calf, a lamb, pigeons, and a pair of white ducks. The donkey, named Sweetie Pie, was found about a mile away. It took about six children—pushing, pulling, beating, begging, and shouting—to bring her over for rehearsals. After much hee-hawing and no cooperation at all on Sweetie Pie's part, she could be seen being hauled around the corner. She was no sweetie pie! The children renamed her "Lazy Daisy Belle."

The Costume and Make-up Committee undertook the alteration of costumes and the study of the proper make-up for theatrical lights. They bought several beautifully illustrated books about the Nativity and studied them for ideas. Our best stroke of fortune

occurred when a gifted and artistic lady offered us the use of elaborate costumes she had made by hand for a church pageant some time before. We had only one costume to make ourselves—a little pink-satin angel.

Changing Tableau Casts

Because our director felt a perfectly motionless scene would be too difficult for children to tackle, he devised a series of scenes—part moving and part immobile. The entire tableau was done in seven minutes. First, Mary and Joseph entered with the Holy Child and held their pose for the count of one hundred. Slowly they moved to the manger. The angels entered, hovered over the Babe, and then took their positions behind the manger and hay rack—high on a bench with their beautiful satin wings unfolded. The "littlest angel" knelt at the foot of the manger. Again, all was still for a count of one hundred. The shepherds came next, bent over the Christ Child, and quietly took their positions. Another count of one hundred. As the music swelled with "We three kings," the kings approached with their offerings, took their positions, and all stood motionless for a count of two hundred. Gradually, the lights and music faded away and there was darkness. Enough time was allowed for the children to clear the set, at which point the lights and music gradually came back and the entire series was repeated. This was done for a period of one hour. An announcement was then made that there would be a fifteen minute intermission. The children in the second shift rapidly changed costumes with those in the first. There was mad confusion, believe me, but we were determined that each worker could have a character part if he wanted one. And they all did, of course, except the boys who worked the lights and music.

The Production

The first night's presentation was preceded by a whole afternoon of rain. The sky began to clear before curtain time rolled around, however, and soon people could be seen coming up the drive. Several kind policemen who had volunteered to help with road blocks directed the traffic that began to stack up on the road. Cars were parked on the big road, and the people made the pilgrimage on foot down our little lane, which was flanked by tall luau torches and *luminarios* made by the children. (*Luminarios* are Spanish festive lights used in Texas many years ago on the eves of saints' days and especially on Christmas Eve. They are made by partly filling brown sacks with sand and inserting a candle inside, and are placed on roof tops, garden walls, and walkways. At night the candles are lighted and the homes are outlined in soft, radiant light. The effect is beautiful beyond compare. At Christmas, *luminarios* are said to light the way and guide the Christ Child to each home.)

Most of all, I love what happened about the star. In planning the mechanics of the project, the children failed to accomplish only one task they had set out to do—at least they thought they had failed! They wanted to mount a large, shining star high in a tree so it would be visible from far away. The pines by our

house are so high we were afraid to let the children climb to the top. As a compromise the glittering star was placed on the roof over the garage with a spotlight on it. During the first night at the first performance our minister touched my arm in the dark and whispered, "Look above you!" There, reflected on a low-hanging white cloud in the dark sky, was the great, black shadow of our star! The cloud faded, and the star would reappear on the next cloud that drifted by. It brought tears to my eyes. Our minister had written a special prayer to bless our project at dress rehearsal. One of the lines had been, "Grant us such vision that we may lift our eyes to see that star which shines from the darkest sky . . . ."

At the end of the second night the police estimated that at least a thousand people had visited the scene. Families came with little children dressed in their nightclothes; wheel chairs carried crippled, ill, or elderly people unable to walk. Young couples walked hand-in-hand. Groups in festive party moods fell quiet upon approaching the scene, viewed with awe the power and beauty of the Nativity, and quietly slipped away—some whispering their gratitude to these children for bringing back to them the true meaning of Christmas. Some wept. Little children—several rows deep—stood starry-eyed and silent as the story unfolded before them. Even the animals seemed to capture the mood of tranquility and became so still that they looked as though they were painted into the picture.

Last year we repeated the pageant. Interest was so great, both on the part of the young people and the community, that performances were given on three evenings, with a different cast each night. Altogether, eighty young people took part. Two thousand persons viewed the pageant. One night it rained hard, but people came and stood in the downpour.

Ever since the last soft note of music died and the last footlight dimmed into darkness, my heart has ached to tell this story so we of our community can share with others throughout the world our long-to-be remembered experience and the love that made it possible.

Mission in Mexico

A review
by R. Earl Dicus
Suffragan Bishop of West Texas

AFTER a serious look at the Children's Mission Study for 1961, this reviewer wished that he might be in the parish ministry again at least long enough to have the real joy of participating in what promises to be an exciting adventure as the church school considers its "Mission in Mexico." You who are church school leaders have a great opportunity to put in some good solid licks for the Church's mission everywhere and of giving yourselves and your pupils an unforgettable pleasure as you are led to understand the problems, the tasks, the life of the family of the Church in Mexico.

Traditionally the land of romance, beauty, colorful customs, and ancient heritage and culture, Mexico is also the land where the Church in its staunch and faithful representatives is rallying to meet the problems of a changing culture with a determined proclamation of the Gospel in all areas of life. Your reviewer wishes all of you could see, as he was privileged to, the annual convocation of the Church there when Bishop Saucedo, devoted clergy, and loyal lay men and women calmly, courageously, carefully deliberated together not so much on the past year as on the demands of the year ahead. You would be more grateful for being an Episcopalian. This study, *Mission in Mexico,* will give you much of the same feeling and joy.

Timeliness and Urgency

Following, as it does, *Harvest in the Caribbean,* there is a timeliness to the study, from the standpoint of present-day life in our world, an urgency, if you will, to know our Latin American brothers better and to understand more clearly the problems of life under which they live.

There is a timeliness to the study because we live in an age where there seems to be more questioning of the efficacy of the world mission of the Church than ever before. *Mission in Mexico* gives a fine opportunity to deepen our understanding of our mission in the world through the excellent guidance the study provides. This is then carried out in the treatment of the mission in Mexico. Too often have we had the feeling, or seemed to, that in our missionary work abroad we are doing great and laudable things for the benighted people of foreign lands. Certainly great things are being done in every area where the Church is at work, but there should be more emphasis upon what our brothers of the Church in other lands are doing and can do for us. You can look at the 1961 study in this way and then see not just what the Church "here" is doing for them "over there," but what they over there are doing "in the mission of the Church" for us and all Church people everywhere.

This suggests that one of our aims in this, as in any similar study, should be to realize not the separate-ness of the Church, of this unit here and that unit there, but rather the heartening sense of the total "family-ness" of the Church—that what is done in Mexico or the Caribbean or anywhere is done by the family giving shape and positiveness to our mission which is the same everywhere.

Include Adults

I would reinforce another suggestion wisely presented in the study, which is to "include the adults!" Here is a subject that can attract the interest of adults if any imagination at all is given to its presentation. The adult class in the church should certainly devote the same amount of time to the study as is planned for the children. Excellent resources are listed in *Mission in Mexico* which adults will find most helpful. They could well spend time in pondering the whole subject of the mission of the Church. There is a fascinating story in the development of the mission in Mexico; there have been great heroes of the Faith down there in the past as there are today. Adults could devote time to answering this often-heard question: "Why is our Church at work in Mexico? Aren't they all Roman Catholics?" There is a solid answer to this. If the adults do not know it, and cannot find it in the resource material, let them ask their rector. If he cannot satisfactorily answer it, write to the Bishop of Mexico or one of his clergy, or to the Overseas Department of the National Council.

In addition to a serious study of Mexico and the work of our family there, the study for 1961 gives helpful suggestions for using adults as resource people in ways that can enrich the whole life of the parish.

The most exciting thing in the world today is not the latest exploit in space, fascinating as that is, but the eternal exploits of the faithful in Mexico as in all other lands of the mission. For goodness sake, find out what the other members of the family are doing south of the border and everywhere in the mission of the Church. You have an effective tool in the study for 1961—the background is sound, the plans imaginative, the stories well told to provide understanding of some of the Church's task in Mexico. Now use it!

Religion in Tax-Supported Colleges and Universities

The Rev. Philip T. Zabriskie, Executive Secretary of College Work for the Episcopal Church, commends the following statement to clergymen and parishes ministering to college students and to parents whose sons and daughters now attend or expect to attend college. The statement was prepared by the Department of Campus Christian Life of the Commission on Higher Education of the National Council of the Churches of Christ. It is the Council's hope that this preliminary statement will be the basis for guidance, study, and discussion and for the formulation of a more adequate official statement.

* * *

We believe that it is the responsibility of every college or university to provide adequately for teaching, research, and study in the area of religion. The theological discipline is an historic element in the academic tradition and has been one of the principal intellectual activities throughout the whole of Western history. Teachers and students who live in this culture must have an informed knowledge of this aspect of their heritage, and they must be provided access to the content of religious knowledge for their growth and insight. Several decades of experience in state universities have shown that legal inhibitions against "sectarian instruction" need not be a barrier to the fulfillment of this responsibility in most tax-supported institutions of higher education.

The churches, out of a proper concern for good education and the wholeness and integrity of institutions engaged in it, should encourage and sustain every effort of a college or university to discover how it best may discharge this responsibility in its particular situation. The churches act through local college and university pastors, the responsible boards, agencies, and personnel of the denominations, and the authorized cooperative resources of the Commission on Higher Education of the National Council of Churches. They desire, therefore, to make their counsel available to ensure inquiry of high intellectual quality in this area and to bring related fields of study into contact with the subject matter of religion.

Requests for assistance by a college or university should serve to challenge pastors and agencies established by churches in campus situations to (a) work cooperatively toward a common understanding of what they believe best for the academic tasks in that situation, (b) encourage the college or university to consider as primary the questions of proper academic policy, and (c) work patiently together to realize what is of maximum academic effectiveness in the way of structure and personnel.

Ideally, the curricular provisions for teaching, research, and study in the area of religion should be threefold. First, a department of religion should be provided so that a critical, systematic, and disciplined study of the subject may be undertaken under the guidance of well-trained teachers in scholarly, unapologetic, and comprehensive ways, allowing for full academic freedom in this area. The theological discipline should be central to the department, and adequate offerings in the content of the Hebrew-Christian tradition should be included. The department should be established on a par with other departments, and it should function under regular academic procedures and policies. Secondly, certain courses using religious subject matter but the disciplines of fields other than theology (e.g., psychology, philosophy, literature, history, area studies, sociology) should be related within the inclusive curriculum in religion to encourage diversity in instruction and wider availability to students, and the instructors of such courses should be related to the department of religion in an institution-wide "field" of study in religion. Thirdly, integral to academic freedom is the freedom for all instructors in all fields so to expose the subjects they teach that the issues, facts, and implications of religion may be included wherever they arise, that they may teach from the point of view they actually hold (since to hold none is impossible), and that they may interpret their subject matter in its deeper and ultimate dimensions.

In those institutions where provisions are being considered for the first time, the churches, working toward the ideal, should be ready to assist with their counsel and even to provide temporarily for teaching personnel insofar as qualified persons are available. A program of study needs to be proposed and adopted by the proper university body, and in this area the churches can help. They may wish to provide for the university community scholarly lectures in theology, religion, and in related areas. They should consider the possibility of securing resources for a theologian-in-residence (who would offer lectures or courses and guide seminar or study groups) for a specified period of time with the understanding that the university or college would consider its proper responsibility beyond that time in the light of that experience. The churches should encourage theological discussion among faculty from all departments (such as is now done through the Faculty Christian Fellowship).

The churches have a legitimate teaching function of their own. Study programs of various types should be a continuing responsibility of the churches, where these programs provide occasions for students (a) to exercise and examine their convictions in free discussion and corporate action, and (b) so to expose the beliefs and practices which belong to Christian faith that commitment is sought.

Weekday programs provide various activities not permitted in Sunday schedules.

Weekday Classes Opened Doors

by Burtis M. Dougherty, Canon to the Ordinary Diocese of Western New York

"You mean you really want us to come?" Mrs. Leroy asked her two lay callers from St. Thomas' Episcopal parish. The callers had come to invite the Leroy family to their church because John, the Leroy's twelve-year-old son, attended weekday religious classes there. John had reported that his family was new in the neighborhood and belonged to no church. The fact that this was a Negro family gave poignancy as well as pointedness to his mother's question. But the answer was reassuring: "Of course we want you to come!" And so it happened that St. Thomas' extended its ministry to still another family in the parish.

The same story has been repeated at least fifty times in the past three years since St. Thomas' opened its doors as a weekday religious education center. This small Episcopal church, with a current communicant membership of 169, has served in its present location for nearly ninety years. In 1953, when the changing character of the neighborhood prompted church after church in the area to close down or move away, St. Thomas' went ahead and erected a new church building. Now, as the only Protestant church in this section of South Buffalo, it ministers to persons from diverse denominational traditions as well as to the unchurched.

By 1956, when I became rector, it was obvious that the neighborhood was our parish. While most of our lay leaders no longer lived in the area, there were people living all around the church. Four or five thousand of them are in the Perry Project, a low-income housing development just half a block away, and several hundred more are in adjacent privately owned dwellings. The entire area is a sort of "city island," shut off from the mainland by railroad tracks, shipping canals, and heavily industrialized sections. The housing project particularly is a biracial community, although Negro families are scattered throughout the neighborhood. Four schools serve the area's large number of children—two public schools, both within three blocks of St. Thomas'; and two parochial schools, maintained by the two large Roman Catholic parishes in the community.

We Inaugurate a Weekday Program

Aware of the neighborhood and its problems, St. Thomas' began to concern itself with missionary strategy, especially among children and young people. As more and more youngsters came to church school on Sundays, we thought of adding a weekday program. Our local Council of Churches helped us get started on this venture and has continued to support it.

Our teachers from the Council have done a superb job in training and supervising members of the parish who volunteered to teach. Participation in the Council-sponsored training sessions is required for all teachers. The hearty enthusiasm with which our teachers have joined in these training sessions has enabled them to prepare themselves adequately for their teaching assignments.

That first year, a class of junior-age boys and girls met on Mondays from 2:30 P.M. to 3:30 P.M. in a large basement room of the church. Two teachers—one provided by the Council of Churches and the other by the parish—conducted a varied program which included Council-approved lesson materials, activities, and a regular devotional period either in the church or in the classrooms.

The response was heartening, and soon there were requests for additional classes. The following year we were able to staff three classes, for fourth-, fifth-, and sixth-graders, the Council still providing one teacher and the parish the other three. This year a record enrollment of eighty youngsters seriously taxed our teaching facilities. The situation has vastly improved since the Greek Orthodox Catholic Church across the street kindly offered us the use of their parish hall for our sixth-grade class.

We are grateful, too, for the wholehearted support and cooperation of the public school authorities. Teachers and administrators have gone out of their way to assist us, and in several instances have referred parents and children to us for counseling. Their interest in the weekday religious education program has been a constant encouragement.

Leadership Is No Problem

A highlight of the program is that it is being run with a minimum of supervision from the clergy. As part-time rector, I am seldom around in the afternoon when classes are being held. Of course I make it a point to drop in whenever I can, and to be on hand for the opening session in the fall and for preholiday and closing programs. The teachers, in turn, make it their business to refer any special matters directly to me. Our parish teachers received help and training from the Council representative, who is an experienced religious education leader.

Some pastors, I am told, are hesitant about undertaking a weekday program in their church because they are afraid of adding to the burden of an already overfull schedule. Here is one who will gladly testify that trained and supervised lay folk can do a creditable job with a minimum amount of help from the clergy.

The Program Attracts People

My pastoral load is further relieved by the ministry of a group of lay visitors, who seek to establish contact between the church and the neighborhood. Many of them find that the weekday program is a wonderful approach to the new family with junior-age children. The Monday afternoon sessions have also attracted recruits for the parish Sunday school.

Thus the weekday program has brought into the church families who might otherwise never have heard about St. Thomas'. It has also sparked interest in further religious instruction, so that we now have two Sunday morning sessions—at 9:30 and 11:00—to accommodate the increased church school enrollment.

We do our best not to pressure families into joining the church, but instead seek to express a genuine Christian concern for them. We recognize our responsibility for those who would probably never go to any church if they didn't come to St. Thomas'. Many neighborhood people are transients, especially those in the housing project who are forced to move if their family income exceeds the established ceiling for residency. The interracial character of the area creates its own tensions, although fortunately this has not been a serious problem in our membership.

Certainly this weekday religious education program has opened doors, enabling us to carry on Christian evangelism within our own neighborhood. The parish has come alive to its responsibility as an agent of Christ in the community. As His claim is made known to more and more families, not only homes but also hearts will be opened to Him.

This article, originally entitled "Open Doors," is reprinted by permission from the June, 1960, issue of the *International Journal of Religious Education*, which contained a special section on weekday religious education. Reprints of this section and of an article by Dr. Charles E. Chaffee, Superintendent of Schools in Bethlehem, Pa., are available free from FINDINGS. Address requests to the Editor, 28 Havemeyer Place, Greenwich, Conn.

Fifth-grade children in the released-time class which meets at Christ Church, Waterbury, Conn.

PUZZLE PROJECT

THE seventh-grade class at the Church of the Heavenly Rest in New York City has learned at first hand about the blessings of giving. They recently made jigsaw puzzles on Christian themes to give to the kindergarten classes in their parish. The first blessing was the fun they had making the puzzles; the second came from the memorable discussions the puzzles started about Christian beliefs and the nature of the Church.

Mr. William Jacobs, the seventh-grade teacher who directed the project, started his class on the idea at the urging of the kindergarten teacher. Mr. Jacobs says that the last twenty to thirty minutes of twelve class periods were devoted to the puzzles. Everything but the actual cutting out and gluing was done by class members.

Construction Details

The puzzle outline was sketched on newsprint. Sketches for the puzzles were derived from Christmas cards, including a 1959 Seabury Press card.

The outline was copied on a 10 x 15 inch piece of 1/8 inch Masonite previously painted gray to provide a good drawing surface. A lumberyard cut the Masonite to size. The puzzle pieces were cut out by hand with a coping saw.

The pieces were then painted on both top and edges with a quick-drying, tough-surfaced, flat paint (water-based vinyl wall paint or hobbyists' paint).

To make the frames, edge pieces were glued to a piece of Masonite matching the original piece. Corners of the frame and back were cut round and the edges sanded.

The pictures on this page show the delight of those who made the puzzles as well as those who received them.

Teaching the Bible in Classroom and Church

by William Sydnor

Sunday next before Advent, November 20, 1960

POSSIBLE SUBJECT: Behold, the Days Come

BASED ON: Jeremiah 36:1–32, 39:1–2, 40:1–6, and the Epistle

Today the Church begins looking forward to Christmas. The opening words of the Epistle set the theme that will run throughout Advent. *Branch* is the key word in this sentence. Actually "shoot" is better. A tree is cut down and the stump is apparently dead, but in time new, green shoots grow up out of it. The prophet's message is of severe punishment because of Israel's sin, but also of deep faith in God's saving power. God will punish because He cares; He will also save because He cares.

This was Jeremiah's faith, and his life is the best example of it. Chapter 36 is an account of the prophet's prediction of punishment and judgment; it is easy to see that it made him very unpopular. Nineteen years later his predictions were thoroughly and completely fulfilled (Jer. 39:1–2, or, in more detail, II Kings 25:1–12). This is the punishment-for-sin side of Jeremiah's faith.

The prophet was equally strong and brave in his belief that God could and would one day save and restore His people. While this did not take place until long, long after Jeremiah's death, yet he found the opportunity to demonstrate his belief that it would come to pass. The conquering king of Babylon gave the prophet a choice whether he would go to Babylon or remain in his own land. He chose to remain behind (Jer. 39:11–12, 40:1–6). Thus he showed his certainty that his nation would one day be rebuilt.

In Advent we seek to recapture and relive this same faith. We believe in the Second Coming of Christ as Judge. We also believe that He once came as Saviour and that He continues to be, for all who believe, the Saviour of the world.

Advent I, November 27, 1960

POSSIBLE SUBJECT: Faith in the Future

BASED ON: Haggai 2:1–7; Zechariah 3:1–10, 6:9–13; and the Gospel

When our Lord finally came, one of the ways He showed His authority was by cleansing the Temple and indicating its proper use. This act made a deep impression on people because from ancient times the Temple had held a key place in their life and in their religion.

One chapter in that story is interwoven with two men of God who lived in Jerusalem during the difficult days of reconstruction following the Babylonian exile—Haggai and Zechariah. Haggai urged a disheartened people to rebuild the Lord's house. Haggai 2:1–7 contains the core of his message.

But despite Haggai, the work of rebuilding the Temple and the walls of the city did not progress. The old residents who had been left in Jerusalem during the Exile did not consider Joshua a fit person to be their high priest. He was one of the returned exiles, and they considered he had been contaminated by living among foreigners. Furthermore, Joshua and Zerubbabel, the military commander responsible for rebuilding the Temple and the city walls, did not like each other.

Here is where Zechariah made his contribution. God's message came to him in visions. He saw Joshua as cleansed and made fit to be high priest. He also saw Joshua and Zerubbabel (referred to as "the Branch") as friends working peacefully together. Zechariah 3:1–10 and 6:12–13 give the essence of these visions.

Both of these men helped restore the foundations of faith in the people to whom the Messiah would one day come.

If you use this story in church, you will have to keep it brief. Be sure to read all the references beforehand to get the whole story, then retell them in your own words. If you use the Temple history in class, you can refer to Bible story books for illustrations and read as much of the narrative as is of interest to the children.

Advent II, December 4, 1960

POSSIBLE SUBJECT: A Prophet of Doom and Salvation

BASED ON: Ezekiel 12:1–11, 47:1–12, and the Collect and Gospel

The familiar and beloved Collect for this day, "Bible Sunday," helps us know how to read the Bible. It states that "patience and comfort" are gifts which come to us from God's holy Word. The words *steadiness* and *courage* carry something of the same meaning.

The prophet Ezekiel was one of those ancient men of God who helped people understand the terrible events of their times and to trust in God's saving power. His message from God sometimes came to him in a dream or vision which he told people about. Sometimes he acted out his message in pantomine.

One of his pantomine messages of doom was acted out in Jerusalem about 590 B.C., after the city had been captured by the King of Babylon (12:1–11).

Fifteen or twenty years later, while living with the captives in the land of Babylon, Ezekiel had a strange

vision that the glory of God would return to the Temple. The waters of life would stream from the Temple to bring new life to the people and to the land. Even the Dead Sea would be filled with living water. Read this prophecy (47:1–12). The new life did not come about in Ezekiel's day, but Ezekiel's message of judgment and salvation, of the Holy God who punishes sin and who also forgives and saves, helped prepare the minds and hearts of men for the coming of Christ who is both Saviour and Judge. Jesus also was the Giver of Living Water (John 4:13–15).

Advent III, December 11, 1960

POSSIBLE SUBJECT: A Man of Faith

BASED ON: Daniel 6:1–28 and the Collect

The Bible contains many stories which teachers find difficult to use in class (and even clergy sometimes avoid) because their hearers are likely to ask embarrassing and difficult questions. The story of Daniel in the lions' den is one of these.

The root of the difficulty is likely to lie in a lack of knowledge about the nature of the material. First, the historical setting: the dates in the book of Daniel are not historically accurate; they are a literary device. (In modern literature the historical novel uses something of the same technique.) The story about Daniel was never intended to teach history. It presents a religious message: under some conditions public worship may be forbidden, but nothing should ever stand in the way of one's private devotions.

Second, about Daniel the man: there are legends about a godly man named Daniel who is identified with the Babylonian captivity. (See Ezekiel 14:14, 20, and 28:3.) Nowhere do we have a clear, sharp picture of this person, but his name is associated with courageous faithfulness in his loyalty to the God of his fathers. The story of the lions' den has been preserved as a reminder of the importance of faithfulness in one's religious practices and of the courage it sometimes requires.

Today's Collect speaks of the "stewards of thy mysteries," that is, caretakers of God's mysterious things. The dramatic story of Daniel reminds us that we owe a debt of gratitude to many such nameless caretakers down through the ages.

Advent IV, December 18, 1960

POSSIBLE SUBJECT: It Came True!

BASED ON: Malachi 3:1, 4:5–6; St. Mark 1:2–8; St. Luke 1:17, 3:7–17; and the Gospel

The last of the prophets who prepared men for the coming of our Lord was John the baptizer. He preached on the shores of the Jordan River, and baptized men when they repented of their sins.

There had not been any prophets of importance for four hundred years. One reason why John attracted crowds was because of the shocking boldness of his preaching. He was not afraid of anyone (Luke 3:7–17). But there was another, even more important, reason: he looked and acted as the people thought Elijah, the great Old Testament prophet, must have looked.

A tradition had grown up many years before that God would send a special messenger on the eve of the coming of the Messiah to prepare men to receive Him (Mal. 3:1). Moreover, this messenger would be none other than Elijah, who had once been taken up into heaven in a chariot of fire (II Kings 2:1–11 and Mal. 4:5–6). This is probably not what Malachi had intended, but this is what people understood him to mean, and it greatly affected the thinking of people in Jesus' time (Mark 6:14–15, 9:4, 11–13; Luke 1:17; John 1:19–21). They came to believe and expect and long for the day when, in spite of their sins and failures, God, who had twice saved them from slavery, would again visit His people as Saviour and Lord.

Be sure to heed the last paragraph under Advent I regarding the possible use you make of all these Biblical references.

Christmas Day, 1960

POSSIBLE SUBJECT: Welcome the Saviour

BASED ON: St. Luke 2:1–20 (includes the Second Gospel and Isaiah 7:14, 9:6–7)

Christmas has come and we have heard the story of the shepherds' discovery of the new-born Babe. We love the story and enjoy singing carols about it.

Through the long centuries the prophets had prepared men's minds for the day when God would send the Saviour. Now Israel, still expecting that Saviour, was a captive nation under the iron rule of the Roman Empire, and Roman soldiers were everywhere to be seen and feared and hated. Naturally, people began thinking, "If God is going to send us a Saviour, He will certainly be a great warrior-king who will overthrow our Roman oppressors."

But no! The announcement of His coming was made to startled, sleepy shepherds, and the Saviour was a baby born in a stable, not a royal palace.

Long ago, Isaiah twice foretold the birth of a child who would be the Messiah: "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel." (Isaiah 7:14 and repeated in St. Matthew 1:23 in a mystical or allegorical interpretation of the historical incident between Isaiah and King Ahaz.)

We turn to Isaiah for another well-known hymn of faith: "For to us a child is born,/ to us a son is given;/ and the government will be upon his shoulder,/ and his name will be called/ . . . 'Prince of Peace,'" (9:6) George Frederick Handel matched the majesty of these words with that of his music in his oratorio *The Messiah.*

The Christ Child was first recognized and worshiped by laborers, not scholars; by humble, ordinary folk, not V.I.P.s. What was true at His birth was true all through the days of Jesus' ministry. Important people were often asking Him, "Who are you? Who gave you authority to say and do these things?" But the common people heard Him gladly, and Jesus taught that those who would enter the Kingdom of God must become like tiny children—unself-conscious, open to things new and wonderful, content to depend on the care and love and goodness of others (Mark 10:13–16).

Maybe something of the same spirit is necessary for us to receive our Lord Jesus Christ this year at His coming.

Sight and Sound

What's New for Christmas?

To join the Christmas shopping rush each year in a headlong search for the newest Christmas films and filmstrips is to let ourselves be infected by the insidious virus of commercialism. It is a platitude to say that the newest may not be the finest. Yet, just as the Lucan narration is still worth repeating, so many of the slides and filmstrips in your parish or diocesan library are worth re-using, some of the motion pictures of the Nativity are worth re-renting. Witness, for instance, *Song of Christmas* (FINDINGS, November, 1959) which we still recommend above all other Christmas films. (It is available from the Audio-Visual Film Library, 281 Park Avenue South, New York 10, N.Y., or from local film libraries.) Or turn again to the filmstrips reviewed in FINDINGS in this column a year ago. Personally, I cannot imagine teaching materials more adaptable and vital for Christmas than the motion picture *Song of Christmas* and the filmstrips *Christmastide, Land of Jesus' Birth,* and *Stories About Our Christmas Carols.*

Still, the swell of popular demand encourages producers to bring forth new productions each year; and ironically it pays off for them. One would wish that the Church would support more substantial achievement in the whole sweep of audio-visual Christian materials.

Neverthless, new productions have emerged for this year's Christmas market. These we have viewed and considered—take them as you will.

Christmas in the Family

Family Filmstrips (5823 Santa Monica Blvd., Hollywood 38, Calif.), color, 45 frames, 33⅓ rpm record, leader's guide, $10.00.

In this new production we have a Biblical passage, snatches of carols, and family Christmas customs all bound together by a simple story, which, if sentimental, is not offensively so. Ever since Dickens wrote his Victorian tribute to "the Christmas spirit," we have had to live with derivatives of his sentimental "Carol." Somehow "warmth" seems to smother most of our attempts to celebrate intelligently this season of the Christian Year. This filmstrip is no exception, but it does keep its head above water and manages within its story structure to express some simple truths and to suggest ways in which families can enrich their celebrations of Christmas. While I doubt if a parish would get enough use out of this filmstrip to justify its purchase, it might be a consideration for diocesan filmstrip libraries.

Bells at Christmas

Cathedral Films (2921 West Alameda Avenue, Burbank, Calif.), color, 36 frames, 33⅓ rpm record, 20 min., $10.00.

This filmstrip is primarily concerned with national Christmas customs of largely European origin. Helpfully, it is divided into three sections which may be used separately—Bells of Advent, Bells of Christmas, and Bells of Epiphany. Passages of Scripture are read and audience participation is invited in singing appropriate carols, one of which will not be familiar to most congregations. Again, this does not seem to be a likely purchase for the average parish, but it is worth investigation by diocesan libraries.

The next two filmstrips are older releases now being distributed by Eye Gate House (146-01 Archer Ave., Jamaica 35, N.Y.).

The Christmas Story

Museum Extension Service, color, 38 frames, text on filmstrip, manual, $6.00.

This filmstrip is described in the manual as "in effect a field trip to the National Gallery of Art . . . . To make the presentation more meaningful the masterpieces have been grouped so that they tell the Christmas story in chronological order."

While this filmstrip would not provide a parish with its basic Christmas material, it does offer supplementary ingredients for a fine, enriching Christmas "program."

The First Christmas

Filmfax Productions, color, 28 frames, manual, $7.00.

For a delightful change in filmstrip technique, this production is based on carved wooden figures costumed in cloth. The manual contains a helpful introduction, the Biblical story selected from St. Matthew and St. Luke, a retelling of the story for children, and a helpful "hymn service" to accompany the filmstrip. Extremely versatile and useful, this filmstrip may be precisely the one you are looking for.

The Friendly Beasts

Grover-Jennings Productions, color, 15 min. Available from local film libraries.

For whimsy and simplicity, this delightful motion picture is it! Based on the familiar carol, *The Friendly Beasts* pictures a goat who wants also to make a gift for the Christ Child.

The photography is "live" and the all-animal cast performs adequately. Less than adequate, unfortunately, is the narration, which is awkwardly written and poorly read. Still, the film provides an enjoyable experience. For family programs which include even the youngest children, this motion picture is a possibility.

General Filmstrips

Stories from the Old Testament

Cathedral Films, color, six filmstrips, three 33⅓ rpm records, guides, $40.50.

Titles in the series and the number of frames in each are as follows: *Job—A Spiritual Pilgrim,* Episode 1 (62), Episode 2 (41); *Josiah—The Reluctant Missionary* (55); *Jotham and the Bramble Bush* (52); *Daniel—Man of Courage,* Episode 1 (58), Episode 2 (45).

Stylistically, these sound filmstrips resemble Cathedral Filmstrips' "Story of the Prophets Series." The pictorial material is opulent artwork painted in a realistic, illustrative manner. The recordings feature dramatic readings, sound effects, and music. Like the former series, this series is intended for viewers of high-school age and older.

Each filmstrip is given a dramatic setting and provides a storyteller who recounts the Biblical narratives and makes occasional interpretive comments. In principle, the technique is valid although I found it confusing in the case of *Job.*

More disturbing are the paraphrases of the Bible and the inclusion of wholly invented material which is not dramatically necessary and which sometimes harms the Biblical narrative.

The study guide for *Job,* for instance, states that the book "is the literary masterpiece of our Bible." Apparently the author of the filmstrip did not think so. As a result, mixed into the magnificent text of *Job* are such expressions as: "The Council of Heaven must have

From *Buried Treasures in Bible Lands*

waited with bated breath," "[Job] cried the eternal grief of all who have loved and lost," and "standing with bloody but unbowed head."

Perhaps more disturbing are the speeches invented for Job: "I remember I was once intimate with God. There was a time when I felt His presence in our family gatherings—when He watched over me and my loved ones. Yes, I recall when the friendship of God was in my house." Job's last speeches are: "My separation from God is ended, and I am *content*. I know not why the innocent suffer, but I do know the integrity of Almighty God . . . . Man is finite but God is infinite. And faith cries that beyond time and place there is an answer to the sad questions of this mortal earth. And I am content that it is so!"

These are lengthy, dramatic filmstrip presentations of stories from the Old Testament. They are properly graded for the intended audiences. The study guides, which give ample interpretations, are often of better scholarship than the filmstrips themselves, but they are devoid of much practical help.

The Story the Bible Tells

Eye Gate House, color, four filmstrips, two 33⅓ rpm records, guide, $25.00.

One must continually be reminded that this series is intended for children six to eleven years of age. Most of the time it seems like a nursery story that is ruined by a moralizing and patronizing older relative. At other times it takes off into theological clouds.

Primary pupils will not allow whales, squid, and starfish to be called "fishes" (as the filmstrip does in the story of the Creation). On the other hand, most of us would rebel at the angels which appear quite substantial despite the fact that they float. The girlish boy Jesus, the effeminate adult Jesus, and the mystic enthroned Jesus are incredible. This is one purchase *not* to make.

Buried Treasures in Bible Lands

Family Filmstrips, color, two filmstrips (about 60 frames each), one 33⅓ rpm record, guides, $16.50.

I was impressed by the technical and creative aspects of these filmstrips, so I asked the Very Rev. Sherman Johnson, Dean of the Church Divinity School of the Pacific, to appraise their value from a scholastic point of view. Here is Dean Johnson's review:

"The series consists of two filmstrips—one on buried 'Biblical cities' and one on the Dead Sea Scrolls. The photographs are well chosen and excellent. There are shots illustrating archaeological method, and the cities include Byblos, Baalbek, and Petra as well as the more definitely Biblical sites of Gibeon, Jericho, Bethel, Samaria, Jerash, Hebron, and Jerusalem. Among the scroll pictures are several of the manuscripts and fragments, as well as the Qumran ruins and their environs, the caves, the workroom and exhibits in the Jerusalem museum. The sound track is simple, dignified, and clear. The archaeological information is accurate and does not claim more 'confirmation' of the Biblical text than is proper; indeed the emphasis is on archaeology as throwing light on the background of the Bible. Some Israeli archaeologists now claim that 'Solomon's stables' at Megiddo are from the time of Ahab, but this information came after production of the recording. The filmstrips and record can be used with groups of almost all ages and levels of education, including beginners in theological seminaries."

Devotional Service No. 1

Cathedral Films, color, 40 frames, 33⅓ rpm record, guide, $9.00.

Here is a new kind of filmstrip, one which is specifically designed for devotional purposes. Most filmstrips are didactic, exegetical, or promotional, but this one is designed for use with an audience which is not braced for the "pitch," but has been set at ease to hear calmly the Christian message.

The filmstrip is divided into three parts, any part being easily utilized by itself. There is a lesson from Isaiah, a selection of verses from the Psalter, and a spanning of Christ's healing and teaching ministry. The visual material is drawn from previous Cathedral Films' filmstrips, augmented by new photographs. There are artwork, photographed actors, and natural scenic shots. The recording makes use of two narrators and appropriate organ music. The flip-side of the record offers a number of hymns, sung by the choir of Wittenberg College, which might be played before or after the sound filmstrip.

It is intended that this material might be used in informal worship periods in primary or junior church school classes, at youth fellowship meetings, or in adult meetings.

The purpose of this unique filmstrip is sound. There would be difficulties, however, in using the Isaiah section because of the literal interpretation of the artwork. The selections from the Psalter, on the other hand, seem rambling and without form. The scenic photographs tend to repeat themselves, although there are a few good jolts of modern street scenes which redeem the whole section. The concluding selections from the Gospels have a unity which the Psalter selections do not, but the Biblical quotations tend to include some of the most difficult sayings of our Lord, which primary and junior pupils would probably fail to understand, and which for youth would be better as discussion starters.

Except for some adult groups, this filmstrip will fail to reach an audience. It is too bad, because the intent and purpose is fine. For the right audience, this can be a valuable tool.

Word Records

Those who have had difficulty purchasing Word Records (e.g., *Scriptural Speech Drama*, which was reviewed in FINDINGS in January, 1960) from local retailers, will be glad to know that purchase may be made by writing directly to Word Records, P.O. Box 1790, Waco, Tex. — JOHN G. HARRELL

Book Notes

Edited by Charles E. Batten

Growing Up in Christ, *by Frances Wilkinson. The Seabury Press, 1960. 160 pages. Paper, $1.75; $1.25 each for 20 or more copies*

Occasionally a book appears for the writing of which one gives sincere thanks. Mrs. Wilkinson's *Growing Up in Christ* is one of these. It is a "living" piece of work, written by the busy mother of four children who is not afraid to look reality steadily in the face.

Parents have become slightly allergic to books on "How to Bring Up Children," for these too often either bore us with psychological jargon about ambivalence, acceptance and rejection, frustration and self-expression, until mother-wit and father-wit is retreating in fear or anger; or they pretend that the young, if handled properly, are sweet little angels, and that parents must be forever patient and smiling.

Mrs. Wilkinson obviously knows a good deal about child development and knows it from close observation, but she also sees growing young persons with a Christian perspective. They are indeed very important. But the "child-centered home" is not a healthy place. So she brings to her writing what has been called "sanctified common sense," theological understanding, and a deep faith in the goodness of God.

The nineteen short chapters outline the most important facets of Christian family life and the growth of the individuals within it. They deal with the very early years, with going to school, and with growing up. They admit that the road is pretty rough, but the reader is carried along with joy and hope nevertheless.

Mrs. Wilkinson's suggestions on helping the young child to pray are particularly valuable. So is her statement that after baptism, the relationship the child has with God changes slowly, just as it does with his earthly parents. At first he wants God to give him everything, then he himself wants to give, in love. "Our first duty," says the author, "is to make our child feel at home in the world as a child of God . . . so, from the beginning, the child must know that God matters much to the people who matter most to him."

Of Bible teaching she remarks that although the handwork and other activities for the earlier years enrich the background of what they know, "There is no doubt that to many children Jesus is a kind man in a sheet who lived a long, long time ago. They love the stories they hear of Him at home and in school, but somehow He is not there when, at something over twelve years old, they begin to need real help and companionship."

Look especially at the chapter called "Discipline and Obedience," where the sound view is given that the heart of discipline is a flowering in relation to other sacred personalities.

This treasure will be useful for personal reading, parent groups, and indeed for any adult in the Church or outside it. (*Dora P. Chaplin*)

Family Story, *by Philip F. McNairy. The Seabury Press, 1960. 144 pages. Paper, $2.00*

This is one of the most engaging and helpful books this reviewer has recently read in presenting the great doctrines of Christianity so that they may be discerned, understood, and practiced in daily living. The thesis is that "There's no place like home to learn about Love, Freedom, Faith, Sin and Forgiveness, Grace, the Cross, Life, Death, Judgment and Redemption." Bishop NcNairy points out some of the great Christian concepts through simple analogies based on the everyday experiences of the family. He succeeds admirably, for here are presented the common experiences of children, youth, and adults in such a manner that they illumine the basic fundamentals of the Faith, and theology becomes alive as it should and always does when it is viewed as God's love in action toward His people and their response to Him.

The bishop is straightforward without being curt; popular without being flip or shoddy; inspirational without being sentimental; and theological without being ponderous. He makes one serious mistake when he says, "This volume is not for the clergy, nor yet for well-informed churchmen." It is. It is for them, for study groups, for family reading, for parents' classes. And one who takes this volume seriously should be able to fulfill the author's hope that "as you read further, the simple analogies to Christian thought which we have attempted to present, will enable you to write your own family story with greater insight and with a deeper sense of the spiritual implications of everyday experiences."

These two books on the family, *Family Story* and *Growing Up in Christ,* are both excellent. One might characterize Bishop McNairy's book as "basic theology which uses family situations to clarify the divine-human relationship" whereas *Growing Up in Christ* was written to help parents become articulate about their Christian faith—to help them face the great responsibility of loving, teaching, and training their children. There is room for both books in any family's library.

The Far-Spent Night, *by Edward N. West. The Seabury Press, 1960. 128 pages. $2.50. The Seabury Book for Advent 1960.*

There is probably no season of the Church Year more thoroughly mis-

understood than Advent. Most Americans, when they attempt to observe it at all, still look at it as a penitential season in preparation for Christmas rather than a season which "should be devoted to a serious consideration of the end of the world and the Second Coming of Christ." The essential meaning of the Advent, the Second Coming of our Lord, and the Last Judgment are presented through a series of meditations on the seven Great "O" Antiphons, as well as in six preparatory chapters. In these pages, many readers will meet for the first time these "O" Antiphons "which the Western Church used at Vespers before the *Magnificat* from December sixteenth through, to, and including December twenty-third." The hymn "O come, O come, Emmanuel" is the one familiar point of contact most people have with the "O" Antiphons in which are preserved "the memory of the fact that the Early Church had looked forward eagerly to the end of the world." The Christian Gospel is of a whole. It cannot be atomized. Nowhere is this more apparent than in this volume which has as its purpose the presentation of the themes of Advent. In the hands of a brilliant, devout, sensitive author, with a comprehensive knowledge of Christianity as well as the world, this book touches life at many points, illuminating it and contributing a fresh understanding of God's activity through love, mercy, and judgment. This is devotional literature of the highest order and strongly recommended for reading during the Advent Season as well as the rest of the Church Year.

***Resource Handbook in Human Relations.** Published by the Council on Human Relations (281 The Arcade, Cleveland, Ohio), 1960. 75 pages. $1.00 plus $.15 mailing*

Every parish has been confronted with the challenge to provide effective programs that deal creatively with the subject of prejudice and the many problems which face church people in the area of intergroup relations today. The Cleveland Council on Human Relations has provided a real treasure house of resources which can be used by any imaginative leader to plan engrossing and inspiring educational activities ranging from discussion sessions to parties. The resources are selected from an almost universal range of agencies, organizations, and churches. In addition to lists of pamphlets, books, and films, there are poetry, drama, music, and dance materials. Listed also are agencies from which additional materials can be ordered and many interesting summer camps, workshops, and other activities open to active and interested people, especially those in high school and college. *(Cornelius C. Tarplee)*

***Roman Catholicism and Religious Liberty**, by A. F. Carillo De Albornoz. World Council of Churches, 1959. 95 pages. Paper, $1.00*

This timely booklet is written by a Vatican-trained Jesuit, now an Episcopal priest, who is well informed about his subject and deals with it authoritatively and objectively. It is refreshing to read such a comprehensive and nonpartisan presentation of an area which usually finds one emotionally involved and trying to take sides. Here the author shows that our Roman brethren have no static position on religious liberty and that much creative thought is being given to the subject.

The book hopefully encourages ecumenical dialogue on the issue to cut through present misunderstandings. "It is most unfortunate that the question of religious freedom has so frequently been treated in a general atmosphere of suspicion and distrust, so far as the doctrine and attitude of the Roman Catholic Church is concerned. Too many Protestants seem to believe that all Roman Catholics (even those who defend religious liberty) are of bad faith . . . in this matter with Machiavellian intention of misleading Protestants, or that they have as their unique goal, in all they say and do, political domination. As for Roman Catholics, many of them also seem to think that Protestants raise the question of religious liberty merely as a pretext to attack the Roman Church."

The booklet is not easy reading, but it should be tackled by every minister and layman who professes concern in this area. It is a neat, clear presentation which should help answer many questions. *(Henry L. Bird)*

***The Days of Christ's Coming**, by Dorothy L. Sayers. Illustrated by Fritz Wegner. Harper & Brothers, 1960. Unpaged. $1.50*

The beautiful and familiar story of the Nativity in the second chapters of St. Matthew and St. Luke is here told by one of our generation's most gifted dramatists. Miss Sayers' account deserves wide reading in church school classes and family groups and may well form the narration for pageants. The illustrations are superb and will delight all ages. The only limitation for young children is the frightening account of Herod's slaying of the Holy Innocents. *(R.U.S.)*

***The Twenty Miracles of Saint Nicolas**, by Bernarda Bryson. Illustrated by the author. Little, Brown & Co., 1960. 88 pages. $4.75*

Those who like to gather as much information as possible about fabled heroes will find much to satisfy them here. This anthology includes the naming of the boy bishop and the origin of the Christmas stocking and the three golden balls in pawnbrokers' shops. It includes encounters with the goddess Diana; with Arius, Constantine, and the Council of Nicaea; and even with Mohammed (who lived some three hundred years after Nicholas!) If you enjoy such nonsense, read this book. But don't read it to young children; it is much too frightening and confusing for anyone below third grade. The artwork is in a modern, "primitive," pseudo-juvenile vein. *(R.U.S.)*

***Light the Candles!** A List for Christmas Reading by Marcia Dalphin, revised by Anna T. Eaton. The Horn Book (585 Boylston St., Boston 16, Mass.), 1960. 24 pages. $1.00*

This book is designed to be used by those who want help in choosing Christmas books. The section titles indicate the listings included: Stories and Poetry to Set the Mood for the Season, Holy Night and Legends of Christmas, Stories to Tell Around the Christmas Fire, Christmas in the Family (in America and All Over the World). Books of carols and books about animals, plays, parties, and games are also included. This will surely prove to be helpful and should be included in parish libraries. *(R.U.S.)*

***Children's Bible**, by W. Hillmann. Translated into English by L. Atkinson. Illustrated by Johannes Grüger. The Liturgical Press, 1959. 96 pages. Paper, $.99*

This reviewer finds himself torn between delight and envy. The lively format and bold, striking art, as well as the concise and simple text (about fifth- or sixth-grade reading level),

delight me. Yet I am tempted to cry out, enviously, "Why can't *we* do this sort of thing?"

The fact that a Roman Catholic friar of the Franciscan Order in Germany wrote the original text has resulted in only two questions: (1) Should one speak of the creation of angels as part of the Biblical story of God's creative act? (2) Does the greeting of Elizabeth to Mary imply the special place of the Virgin Mary in Roman-style Christianity? Two things need to be said about the passages that raise these questions. First, they are part of a free but faithful translation. Second, they are part of a Theocentric picture.

This book is an example of the best of the Christocentric form of Roman Christianity. As such, we can applaud and use it without denying our own vision of truth. Therefore, I am convinced that *Children's Bible* will find use at home and on many a Sunday school book table.

Anyone acquainted with the idea that the Bible is a drama will feel at home with Fr. Hillmann's six-Act format: two Acts for the Old Testament and four Acts for the New Testament. The fast-paced telling makes the Biblical drama evident.

Children's Bible is a remarkable and useful little volume that costs but a penny shy of a dollar. A real bargain! *(John H. Peatling)*

***The Story of Saint Nicholas,** by Mildred Luckhardt. Illustrated by Gordon Laite. Abingdon Press, 1960. 112 pages. $2.75*

Unlike Bernarda Bryson's *The Twenty Miracles of Saint Nicolas* (see page 22), which contains fantastic legends, this book gives a credible account of a compassionate orphan who wanted to help his neighbors. The boy was reared by an uncle and by Christian monks and became a priest. Later, as Bishop of Myra, he was a great favorite of children and always found secret ways of "giving without telling." In the last ten pages of the book, Mrs. Luckhardt tells how the legends of St. Nicholas spread through Europe and came to America. This is a good book for reading to young children and for juniors and older children to read to themselves. Mrs. Luckhardt is the author of this year's Children's Mission Study. (See page 12.)

(R.U.S.)

***Our Christmas Story,** by Mrs. Billy Graham. Thomas Nelson & Sons, 1959. 80 pages. $2.50*

The famous evangelist's wife here recounts the Old Testament background of God's preparation for the coming of Christ, as the Grahams tell the story each year in their own family circle. In these days when Christmas is all but submerged by our commercial culture, this book can help parents and teachers in the weeks before Christmas. A good gift, too, for juniors. *(R.U.S.)*

***Jesus Goes to the Synagogue,** by Helen Brown. Abingdon Press, 1960. Unpaged. $1.25*

This is a story about the first synagogue service at which Jesus, age thirteen, was allowed to sit with Joseph and the men of the congregation. It is not likely to appeal to young teenagers (or even juniors); the print is more suitable to primary children (who will probably enjoy the story). The illustrations of Jesus are much too effeminate. *(R.U.S.)*

ITEMS

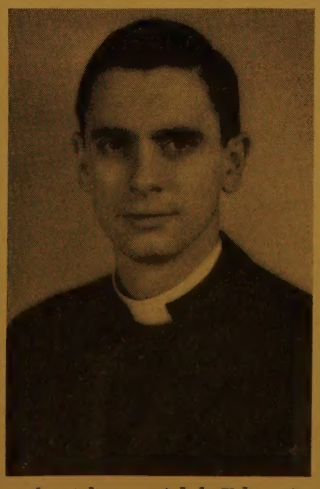
THE DIOCESE OF DELAWARE has published an enlarged and revised edition of "Seasonal Helps," which is available for $1.00 from the Department of Christian Education, 2020 Tatnall St., Wilmington 2, Del. The booklet describes the origins and meanings of the seasons and tells how to make or do many things. Worship services, prayers, and bibliographies are included.

●

A REVISED LIST of seasonal resources suitable for parish-wide observances is available to dioceses and parishes. Three new dramatic productions have been added: "One Was a Soldier" (for All Saints'), "The Annunciation" (for Advent), and "O Holy Night" (for Christmas). These and the list are all available free from the Children's Division, 28 Havemeyer Place, Greenwich, Conn.

●

COLUMBIA UNIVERSITY has awarded the degree of Doctor of Education to the Rev. Richard A. Merritt, who has served the National Council in Japan since 1947. Dr. Merritt is liaison officer to the Department of Christian Education of the National Council of the Nippon Seikokai, a professor at St. Paul's University, Tokyo, and the editor of *Japan Missions*. He served as a staff member of Church and Group Life Laboratories in Japan and New Zealand this summer. Dr. Merritt's dissertation is entitled "Group Life and Christian Education in the Nippon Seikokai."



Recent appointees to the staff of the Department of Christian Education are pictured here, left to right: the Rev. John H. Peatling, Associate Secretary of the Division of Curriculum Development; the Rev. Robert C. Martin, Jr., Administrator of the Advance Adult Education Program; the Rev. F. Reid Isaac, Junior-High-School Editor; and the Rev. Henry L. H. Myers, formerly Associate Secretary in Leadership Training and Youth, now Executive Secretary of Leadership Training.

GROWING UP IN CHRIST

Family Life and Family Religion

by Frances Wilkinson

Foreword by the Rt. Rev. Stephen F. Bayne, Jr.

If you have a family . . . or hope to have one
If you hope to bring up your children as committed Christians
If you are involved in the Christian education of any child —

YOU WILL WANT TO READ THIS BOOK!

FRANCES WILKINSON is the wife of an English clergyman and the mother of four children. She has written *Growing Up in Christ* out of her own rich experience as a parent and her deep faith in the all-embracing love of God. With warmth, understanding, and humor, Mrs. Wilkinson covers the growth of Christian family life from courtship and early parenthood to the difficult task of guiding teenagers. Her examples are convincing and down-to-earth. Here are children as mischievous, as stubborn, as remarkable and beloved as your own. Believing that "only as parents themselves are rooted in the fellowship of the church can they bring up their children in Christ," the author writes with a sure and confident touch — whether her subject is discipline, responsibility, forgiveness, family prayer, or corporate worship. With gentle firmness she points to ways in which parents can — and should — help theirs become a truly Christian family.

This is not a book about problems. It is a book about privileges . . . the privileges of being entrusted with the upbringing of children of God.

Bishop Bayne says in his foreword to *Growing Up in Christ*:

> ". . . an authentic, plain account of a Christian family and what its life is like . . . I am anxious that it be read by church people, fathers and mothers — and also by bachelors, atheists, clergymen, and anybody else who is concerned to know the *true foundations and ideals* of Christian family life."

Paper bound, 160 pages.
Single copies $1.75; 20 or more copies, each $1.25

Sponsored by the Department of Christian Education

Published by

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At your bookstore